



L.J.C. et M.I.

INDIAN RECORD

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JANUARY 1957

Indian Record Begins Twentieth Year of Publication

Commons Member Protests Action To Eject Indians From Reservation

The plight of 100-odd Indians, threatened with expulsion from their Alberta reserve, has developed into a House of Commons controversy.

Douglas Harkness (PC—Calgary North) said Monday the federal Indian Act provides "an invitation to greed" in allowing members of an Indian band to petition for expulsion of fellow reservation dwellers.

He said 118 persons are being ejected from oil-wealthy Hobbe-ma reserve, 50 miles south of Edmonton, because it is alleged their forefathers were Metis or halfbreeds. The result would be greater shares of oil income for the rest. Their treatment by the government had been brutal and inhumane.

Citizenship Minister Pickers-gill said 107 persons are involved. Acting on 27 petitions, his department's Indian registrar had

found they were not properly Indians under the act's terms.

He added that he hopes the Indians will appeal the decision to the courts before a Feb. 6 deadline. Meanwhile, no action would be taken to move them out.

Mr. Harkness said the Hobbe-ma reserve issue began when some Indians alleged that 118 of their fellows were ancestors of three persons who had accepted scrip payments of money or land in lieu of rights as treaty Indians. Scrip was paid to halfbreeds following the Riel Rebellion.

He said the Indian Act pro-vides that persons whose ances-tors accepted scrip cannot be considered Indians.

He said Mr. Pickersgill is relying on the Indian Act as an excuse for not taking action against the "inhumane expulsion." The act should be changed at once to prevent further expulsions.

Mr. Pickersgill said earlier, during the question period, the government should not legislate before the courts settle the case. It involved the property of the Indian band and Parliament could not arbitrarily say that certain people were members of that band.

Protest Eviction

EDMONTON — A meeting of more than 70 chiefs and coun-cillors from Alberta's 70 Indian reserves has signed a petition protesting to the federal govern-ment four sections of the Indian Act which allow eviction of Indians from reservations.

The meeting on January 19 of the Alberta Indian Association protested an order threatening the eviction of 118 Indians from the Hobbema reserve, 55 miles south of here. The group has ap-proximately 2,500 members.

Delegates contended Sections 7 and 9 of the act give "exclu-sive and dictatorial" powers in administration of the reserves to the immigration and citizenship minister.

Sections 11 and 12, which at-tempt to define what constitutes an Indian were also protested.

(More on p. 5, col. 1)



Blessed Marguerite Bourgeoys, foundress of the Sisters, Congregation de Notre Dame, has a feast day observed in Canada on January 19. The congre-gation she founded prizes the distinction of having formed the largest number of religi-ous houses in Canada. She first came to Canada from France in 1653, dying in 1700, after leading an adventurous and heroic life. (NC Photos)

Now Published in Winnipeg

THE "Indian Missionary Record" was founded at the Qu'Appelle Indian School, Lebret, Sask., in January 1938 with an initial mailing list of 300 subscribers. It now reaches more than 3,500 readers across the nation and is once again published in Winnipeg, Man.

The appointment of the editor, Rev. G. Laviolette, O.M.I., to the largest Catholic publishing cen-ter in Western Canada, dictated the decision to move the "Indian Record" from Ottawa, where it was published during the past five years, to the City of Winni-pe-g.

The first issue of Volume XX is published and printed at CANADIAN PUBLISHERS LTD., 619 McDermot Avenue, Winnipeg 2, Manitoba, where the editorial and business offices of Father Laviolette are located.

Founded in 1938

The Indian Missionary Record was first published in January 1938, at the request of the late Archbishop Monaghan of Regina, who gave his blessing and twenty dollars to the fledgling monthly. Within two months the circula-tion in the Archdiocese of Regina increased to the point where the Indian Record had to be printed. Canadian Publishers in Winni-pe-g, printed the Record from March to June 1938.

Lebret being some 400 miles west of Winnipeg, and as there was no airmail service in those days, the printing contract was handed over to Marian Press of nearby Regina, Saskatchewan, where the monthly was printed from July 1938 to September 1947.

Meanwhile, the editor-publisher received his obedience for St. Boniface, Manitoba, and the printing of the Record, presently in tabloid format, was resumed at Canadian Publishers until Father Laviolette's appointment to the Secretariate of the Indian Welfare Commission in Ottawa, in January 1952.

"Le Droit" Printers, in Ottawa, issued the publication until December 1956, when Father



Rev. G. Laviolette, O.M.I.
20 years with the "Record"

Laviolette, his term in Ottawa having come to an end, returned to his Oblate province of origin; the printing of the Indian Record is resumed, without interruption, at Canadian Publishers Ltd., in Winnipeg.

The present circulation reaches all Catholic mission centers from Coast to Coast, and even beyond the Arctic Circle; high ranking Church and Government officials, Members of the Senate and of the House of Commons, administration officials of the Indian Affairs Branch and of the Northern Territorial Branch, Indian school teachers across the country and many other prominent citizens are faithful sub-scribers to the Indian Record.

Name Shortened

Popular usage is practically dictating the use of the shortened name "INDIAN RECORD" in preference to the longer title it received at the outset, "The Indian Missionary Record." Accord-ingly, postal authorities and business contacts have been duly advised of the abbreviated name.

The Indian Record is now offi-cially published for the Oblate

(More on p. 5, col. 4)

INDIAN RECORDA NATIONAL PUBLICATION FOR THE
INDIANS OF CANADA

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**INDIAN & ESKIMO
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POST OFFICE DEPT., OTTAWA, CANADA**Charity At Home**

"Charity begins at home" is a sound maxim, but it does not seem to be much honored in Canada these days. Canadians have raised millions of dollars, and expended great personal effort, to help the Hungarian refugees, both in this country and in Europe. At the same time, however, nothing comparable is being done for a group of Canadian "refugees" here in our midst.

We refer to the Indians who are now being expelled from their reservations by the federal government under a variety of flimsy legal technicalities. The fate of the 118 individuals who are threatened with eviction from Hobbema, which has aroused widespread indignation in Edmonton, is typical of that of hundreds more at other reservations scattered across Canada. These people — who include children and the aged — are being driven from their homes in the dead of winter and left to shift for themselves. No attempt is apparently being made to provide them with shelter, food or employment; in fact, the whole purpose of the "purge" appears to be to permit the Indian affairs branch to wash its hands of them entirely.

Under these circumstances, it surely is the responsibility of Canadians to help the dispossessed Indians: to provide them with food, clothing and shelter for their immediate needs, and to furnish them with training and employment opportunities which will enable them to support themselves in the strange world into which they are being so suddenly thrust. Above all, there is need for the strongest possible public protest to make the government stop these senseless and inhuman deportations.

To assist the victims of a foreign tyrant in a distant country is indeed commendable. Yet, we have an even greater duty, surely, to defend the victims of our own elected government's tyranny.

— Edmonton Journal

It is regrettable that this mass eviction has been initiated by blood-brothers whose actions seem to have been inspired more by selfish greed than by Christian charity.

GUEST EDITORIAL**The Government's Responsibility**

(Edmonton Journal, Jan. 8, 1957)

This editorial endorses the views of the Members of the Indian and Eskimo Oblate Commission. The Government's case against the Hobbema Indians stems from the implementation of the 1951 Indian Act which was revised in such a way as to encourage quicker integration of the Indians with the white population.

The Hobbema Indians to be evicted number 118 out of 1,905; they are presently deprived of their share of oil royalties (about \$2,900 monthly); the Band has total assets of over \$16,000,000. No eviction will be made in the dead of winter; relief and rehabilitation measures are now being taken.

MINES Minister Prudham's defence of the federal government's policy in regard to the eviction of Indians from reserves — including the notorious case of the 118 threatened with expulsion from Hobbema — is by no means satisfactory.

In his statement here January 5, Mr. Prudham emphasized two points. One was the fact that the initiative for the evictions at Hobbema and elsewhere did not come from government officials, but from fellow-Indians who petitioned that other members of the various bands involved be removed. The other was that the 1951 Indian Act, which made this possible had been discussed and approved by a joint committee of the House of Commons and Senate containing opposition members, as well as by representatives of the Indian tribes.

All this is no doubt true. Nevertheless, the government cannot escape the responsibility for sponsoring legislation which — whether through deliberate intention or through careless drafting — had produced tragic injustice.

Terms Of The Act

Of the relevant sections of the act, the most important are Eight and Nine. Section Eight directs each reservation superintendent to post a list of all the accepted members of the Indian band under his charge, the "band list" as it is officially called. Section Nine reads as follows:

1. Within six months after a list has been posted . . .

(a) In the case of a band list, the council of the band, and ten electors of the band, or any three electors if there are less than ten electors in the band, may by notice in writing to the Registrar (the officer at Ottawa in charge of the official lists of Indians) containing a brief statement of the grounds therefor, protest the inclusion, omission, or deletion, as the case may be, of any person.

2. Where a protest is made to the Registrar under this section he shall cause an investigation to be made into the matter and shall render a decision, and subject to a reference under subsection 3, the decision of the Registrar is final and conclusive. (Subsection 3 permits either side to appeal the decision to a District Court Judge, whose decision is final.)

Section 12 of the act lists various classes of Indians who are liable to have their

names removed from the band list. The most important categories are these:

A person who

- (i) has received or has been allotted half-breed lands or money scrip.
- (ii) is a descendant of a person described in sub-paragraph (i).

Once officially removed from the band list, an Indian is liable to immediate eviction from the reserve along with his wife and minor children. He loses title to the land he formerly occupied and all interest in band property, including income accruing to the band from oil, mineral or timber royalties.

Its Effects

Whatever may have been the intention behind the act, its practical effect has been to make it possible for any ten Indians to secure the eviction of a fellow tribesman from the reserve if they can establish that one of his ancestors once received scrip. The transaction may have occurred seventy years ago and the victim's grandfather — as was often the case — may have accepted the scrip without knowing what it was, and then traded it to a white man for a bottle of whisky. The victim himself may have lived on the reservation all his life, and known no other home. The "prosecutors," may be frankly motivated by personal spite or a desire to share the dispossessed man's property. Yet all these things make no difference to the rigid working of the law. This is one of the most ruthless pieces of confiscation in Canadian history. It is also a standing encouragement to feuding and talebearing among Indians; John Diefenbaker once stated that it had done more to disrupt the western tribes than anything since the Riel Rebellion.

No doubt some legislation was needed to prevent trespassers and squatters from invading reservations. It should, however, have included a few simple safeguards, such as a provision that no Indian who had been born on the reservation or who had lived there a specified number of years should be affected. If this had been done, the present injustice could have been avoided.

The session of Parliament now opening provides a chance for the government to remedy its default of 1951, by amending the Indian Act to prevent further evictions of this type and to halt those now in progress. The public will be watching the cabinet to see if it takes advantage of its opportunity.

Jobin Wants Better Deal For Indians

F. L. Jobin, Minister of Industry and Commerce, told the Conference of Indians and Metis at the Legislature, in November, he hoped the northern study being carried out for the government by the firm of Arthur D. Little, of Cambridge, Mass., will have recommendations dealing with the people of the North.

The A. D. Little Co. is surveying forest, water, mineral and fishing resources of Northern Manitoba with a view to interesting investors in the province.

Mr. Jobin told the conference — the third held to study economic and social problems of the Indian and Metis — he "felt sure that in this development study the problems of the Indian and Metis would appear again and again."

Certain non-treaty Indians and Metis, living adjacent to reserves, have benefitted by reciprocal deals with federal authorities on education and health service, Mr. Jobin said, "but it covers too few."

Honor Two Indian Sisters on Retirement; Teaching Years Total 82 on Reservation

Two teachers with a long and impressive record of service in Six Nations Reserve schools were honored recently at a banquet to mark their retirement.

The event, sponsored by the Six Nations Teachers' Association, was held in St. Peter's Anglican Church parish hall as a tribute to the Misses Julia and Mary Jamieson.

J. C. Hill, supervising principal, presided and reviewed the sisters' teaching careers.

Miss Mary Jamieson, after a few years of teaching, trained to qualify as a nurse, and worked for some time at that profession following her graduation.

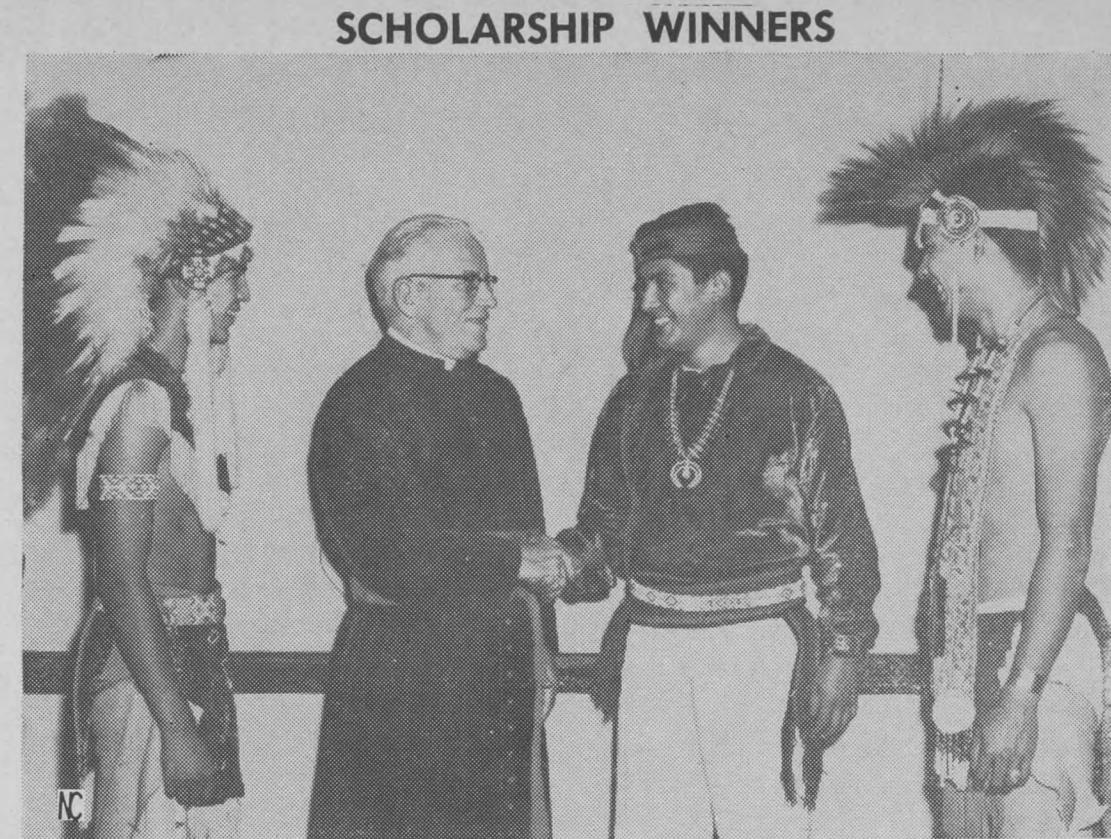
She returned later to resume her teaching duties and when she retired last June she had completed 34 years as a Six Nations teacher.

Her sister, Miss Julia Jamieson, began teaching in 1908 and taught continuously for 48 years (she had hoped to make it an even 50), and also retired last June.

Pupils Now Teachers

Many of the teachers who had gathered to honor her had received their early training in her schools, and many of her other pupils have gone on to success in other professions and walks of life.

On behalf of the teachers' association, H. J. Mingay, regional inspector of Indian education, paid tribute to and presented



Three Indian scholarship winners talk with Msgr. Bernard A. Cullen, Director of the Marquette League for Catholic Indian Missions. The League has nine boys enrolled in New York Schools, but Msgr. Cullen needs sponsors for his boys. It costs \$1,400 a year to support a boy in college and \$1,200 in high school. From left are Buffalo Sits Alone, an Arapahoe Indian from Wyoming; Msgr. Cullen; Taos Peak, a Pueblo Indian; and Lone Chief, at right, a Sioux from South Dakota. The League is at 289 4th Ave., New York. (NC Photos)

FIRST ALL-INDIAN SCHOOL COMMITTEE

Will Aid Supervision of Pupils

Seek Permanent Three-Man Group To Help All Boards

WALLACEBURG—Walpole Island soon may become one of the first Indian reservations in Canada to establish its own all-Indian school committee.

Steps to set up a permanent three-man committee to assist in administration of all schools attended by Indian pupils were taken earlier last November at a special meeting of the Indian Council.

Fred Hall, Walpole Indian agent, said the island councillors drew up a list of 13 prospective candidates for the posts. From these, they hope to make their final choice at another special meeting.

Final step, before the committee can officially take office, will be to secure formal authorization from the Department of Indian Affairs at Ottawa, Mr. Hall pointed out.

The committee, once fully organized, will operate under its own budget, and assume active responsibility in several matters.

These will include school attendance, truancy, attendance by local pupils at non-Indian schools, use of school buildings for community activities, parent-

teachers' associations and home and school clubs, disciplinary problems, band fund appropriations for school activities, attendance of non-Indians at Indian schools, scholarships and care of school properties.

The school committee also would be consulted, and expected to act in an advisory capacity, on matters pertaining to school accommodations, sports equipment, recommendations for tuition grants, joint agreements with non-Indian schools, pupils' extracurricular activities, lunch supplies, special holidays and condition of roads used by school buses.

It is proposed that the committee's operating budget be derived from yearly grants to be made by the Department of Indian Affairs and the Indian band, Mr. Hall explained. This would enable the committee to look after payment of janitors, grants for field days and sports and playground equipment, and cost of film rentals and special school supplies.

OLD MILL FOUND

FAMED INDIAN POETESS
DID NOT WANT MONUMENT

VANCOUVER—The will of Pauline Johnson, Indian princess who won world renown for her romantic poetry, has been uncovered and made public here, more than 43 years after her death.

The will shows that friends and admirers in Vancouver did not comply with her last wish and erected a monument to commemorate her.

Born at Chiefswood, on the Grand River reserve, near Brantford, she died here March 7, 1913, at the age of 51.

Her voluminous will, written nine days before her death, was recently discovered in the vault of a legal firm during a check of yellowed files. It was probated shortly after her death and the meagre estate distributed to relatives, friends and admirers.

"I desire . . . that no tombstone or monument be raised in my memory," she said in the will. "I prefer to be remembered in the hearts of my people and my public."

But her wishes were not followed. The Pauline Johnson Memorial, a stone cairn, now stands in Vancouver's Stanley Park, a natural forest of 1,000 acres where she often walked. It was erected by the Vancouver branch of the Women's Canadian Club.

Much of her estate consisted of Indian relics, presents from

admirers, the poor and the famous. The Vancouver Museum was bequeathed many of her Indian possessions.

She did not forget her friends in Eastern Canada, some living near the reserve where she was born.

"I bequeath to Bertha Browning, the wife of John Browning, of Brantford, the set of three oxidized silver waist buttons in the design of Indian heads," she said in the will.

Indians Using Drug
Says Health Minister

Use by Indians of a drug known as peyote is increasing in parts of Northern Saskatchewan and Alberta but seems to be diminishing in Southern Manitoba, Acting Health Minister McCann claimed.

He said in the Commons that peyote "buttons" — berries from a plant that grows in the desert areas of the Southern United States — are dangerous to use.

"Peyote buttons contain at least nine alkaloids which, in large quantities can be harmful and indeed have caused deaths among the Indian population."

YOUNG BLOODS BUILD
HOMES ON RESERVE

High standards of housing on the Blood Reserve in Alberta received another boost during 1955 as approximately 20 young band members worked industriously under the supervision of an expert carpenter to build new homes and repair others.

Cost to the band through this method is considerably less than it was under the old system of contracting for the work. A large saving is effected through buying all building materials in large quantities. In addition, practically all funds expended in salaries are distributed among the band membership.

The band is repaid for each new house by its resident, who is charged the exact cost of building materials and labour. In most cases, the band makes a loan which is repaid on a long-term basis. In the case of aged people, the house is provided for their use at no cost, but its title remains with the band.

The work project last year was supervised by a retired non-Indian carpenter whom the council hired on a yearly basis, receiving also the use of his equipment and workshops. He employed young band members, who were paid from band funds, and work was continued during spring, summer, autumn, and part of the winter.

In that period, the carpenter crew built five large homes, 16 small houses, a new store and a community hall. In addition, they repaired 29 other homes on the reserve.

School Board
Being Studied
On Reservation

OHSWEKEN — A tentative proposal for the formation of a school board to administer educational activities on the Six Nations Reserve last November, was favorably received at the meeting of the Six Nations Council.

While further discussion of the proposed board will take place at future meetings, it has been suggested that it be composed of three members, representing the council, the teachers and the parents. At present, schools are carried on in 23 rooms at about a dozen locations throughout the reserve.

Hard-Surface Road

Council members noted with approval that hard-surfacing has been completed on the Sour Springs Road from the western boundary of the reserve to Ohsweken. Preparations are now underway for continuing the road work from Ohsweken to Willow Grove.

Several young band members received training in carpentry through this project and at least three have become so skilled that they are quite capable of earning their living as carpenters in the competitive field.

The success of this project has been such that the band council intends to operate on a similar basis during 1957 on a larger scale than before. So, through wisdom and foresight, the Blood band council has improved living conditions at a relatively low cost and assisted the young men of the band to gain valuable carpentry skills.

Chief Acoose
Builds Fine
New Home

Chief Riel Acoose, of the Sa-
kimay Band, in Saskatchewan,
has a right to be proud of the
fine new home he built for him-
self with the aid of his family.

He was able to provide per-
sonally a large proportion of the
\$5,000 cost of materials and he,
and his industrious family, pro-
vided all the necessary labour.

Son of Great Runners

Chief Acoose is the son of Paul Acoose, a fine marathon runner, who competed against Tom Longboat and other famous runners of that period. His grandfather was known to the pioneers as a great runner who once chased a herd of elk 80 miles through the snow to the camp of his starving band. The Chief also distinguished himself in athletics, excelling as a baseball pitcher and in numerous other forms of sport.

He has six children of whom the eldest, Bernice, is taking high school training at Qu'Appelle Residential School.

He farms 350 acres of land and maintains a herd of 23 Hereford cattle. He owns a tractor, power equipment and a self-propelled combine. This summer, he hopes to have the electrical power line extended to his new home.

Good Leader

Chief Acoose has established a reputation in his community for reliability and trustworthiness. He gives sound leadership and sets a good example for his people. Members of the band showed their satisfaction in his leadership in 1955 by acclaiming him chief for a second term.

Sturgeon Lake Band Building Drive Success

Ancient, inadequate dwellings at Sturgeon Lake, Alberta, are being replaced by new homes through the band's own financial resources and the co-operative efforts of band members.

Within four months during 1955, willing workers completed six fine frame houses. The 1956 programme calls for completion of 10 more such houses, homes for the aged, and a warehouse at a cost of \$40,000.

Work on the project began in 1954 when members of the band hired from band funds carried out logging, sawing and planing operations to provide lumber for housing. Workmen dry-piled 86,000 thousand board feet of planed spruce and 25,000 thousand board feet of rough spruce for use in 1955. All other building material required was bought from band funds.

Carpenters were hired from band funds to supervise construction and those who were getting new homes supplied the labour. The band also supplied rations amounting to approximately \$26 a month to members employed in construction.

The results all are beneficial. Six band members have acquired considerable experience and skill in carpentry. Living conditions have improved and some old, unattractive buildings have been destroyed. The band is proud of the improvements in its village and plans to continue this programme.

During 1956, 10 houses will be built on the same basis as the 1955 construction, except that a small wage, instead of rations, will be paid those men who contribute labour.

In addition, members will be hired to build homes for old people and to construct a warehouse in which to store building materials. All old houses that cannot yet be replaced will be painted.

This is a village of which band members may be very proud.

Commons Member . . .

(From p. 1, col. 2)

Mrs. J. C. Gorman, of Calgary, legal counsel for those to be evicted, told the meeting an appeal to the courts against the eviction would be filed before a "deadline" date of Feb. 6.

If the court supports the eviction, the families will lose their homes and land. They are no longer receiving oil royalties that total about \$2,900 a month for the 118 persons.

Hon. George Prudham, federal minister of technical surveys, has said that the group, if evicted, will be "taken care of" and will receive some form of "relief."

WEAVING COURSE AT SERPENT RIVER

CUTLER, Ont. — Through the Community Programmes Branch of the Board of Education, a Leaders' Weaving Course was held at the Serpent River Reserve. The Chitamo Club sponsored the course which was entirely their own project. They were guided and assisted by the North Bay Regional Office.

There were two delegates from Wikwemikong, two from Garden River and the others were from around the Serpent River Reserve.

It was a well organized project. Mrs. Meawasige accepted full responsibility for organizing the course with the Community Programmes Branch, making the necessary arrangements for the preparation of the course such as having the looms made, contacting reserves for delegates, arranging for billeting the outside delegates, etc. The club members also planned and provided the midday meal. All in all, a tremendous job for an inexperienced person.

The fact that this group took advantage of the provincial services is another step toward progress. The Community Programmes Branch supplied the Craft Specialist and the Chitamo Club accepted full financial responsibility.

If members of any reserve in the Northern Ontario Region are interested in such a course, by contacting the North Bay Regional Office they can secure further information and advice.

Ontario Social Leaders' Course

At the request of the Senior and Junior Homemakers' Club, at Garden River, a Leaders' Felt Work Course was organized under the direction of Mrs. Cliff Lesage, Martina Jones and Leona Lesage.

The Community Programmes Branch of the Department of Education, through their representative, Mr. John McNeil, provided and shared the cost of the instructor with Indian Affairs Branch. An instructor was brought from South River, Mrs. Margaret Wood, as no one was available from the Algoma District.

Fourteen registered for the course, 12 from Garden River Reserve, one from Serpent River Reserve and one from the Whitefish Lake Reserve, all women, ranging in age from 15 years to 50 years. As required, 15 hours were spent on the course. The first session was held at the Roman Catholic School, but as working conditions were not suitable, the Roman Catholic Parish Hall was made available.

The sessions were open to visitors. Several took advantage of

TO ADVANCE HER CAUSE



The cause of Kateri Tekakwitha, saintly Indian girl born 300 years ago at Auriesville, and whose statue at Auriesville, N. Y., is shown here, is being advanced by the prayers of thousands of pilgrims who visit the noted shrine of the American martyrs. Above Mohawk Indians lay flowers before the statue of "The Lily of the Mohawks." (NC Photos)

delegates which made it possible to complete the course. She also stressed the need for leaders to promote further courses.

This course can be made available to other reserves in the Northern Ontario Region by contacting Miss J. Bartlett, Social Worker, North Bay Regional Office, Box 292, North Bay, Ont.

Indian Record . . .

(From p. 1, col. 4)

Fathers' Indian and Eskimo Welfare Commission," of which Father Lavolette was General Secretary during the last five years.

The coat of arms of the Missionary Oblate of Mary Immaculate, together with the mottos "Pauperes Evangelizantur" and "Pauperibus Evangelizare Misit Me" are retained but given a more prominent position; further, the traditional greeting of the Oblate Congregation is placed immediately under the coat of arms: L.J.C. & M.I. (Laudetur Jesus Christus et Maria Immaculata) which means: "Praised be Jesus Christ and Mary Immaculate."

Mrs. Wood commented on the co-operation received from the

Our Lady of Thailand



First image of Mary as Queen of Thailand, is the Thailand Madonna shown above, a wood carving produced by an Italian missionary in Bangkok and brought to the U. S. by Redemptorist Father Creston Smith, C.S.S.R., of the St. Louis Province. The carving shows Our Lady with shoulder veil and unusual pointed hat worn by Thailand's queen on state occasions in ancient times. The rhombus figures on dress are a distinctive Siamese design. (NC Photos)

WHY IS THE INDIAN RECORD SO TARDY?

Do not worry! The Indian Record may be late but you still receive it! The December 1956 issue, printed at Le Droit, in Ottawa, came out January 3; the main reason — too many secular and religious holidays during December, coinciding with an over-burden of job printing at the most popular printing shop in Ottawa.

The January 1957 issue will also be somewhat late; it also happens that Canadian Publishers in Winnipeg is also a very popular printing shop in the metropolis of Western Canada.

However, as editor and business manager of the Indian Record, I pledge myself to take all the necessary means to expedite the publication of your favorite publication at the earliest possible time in the current month of publication.

Is This A Fair Question?

What happened to the official Indian Affairs Branch publication called "Indian News"? The last issue of that quarterly came out in June 1956.

Maliseet Indians Came Here Centuries Ago Via Quebec

The life and culture of early New Brunswick Indians was discussed by Dr. G. Frederick Clarke, Woodstock novelist and archaeologist, in a recent address to the Woodstock Rotary Club.

Dr. Clarke said the generally accepted theory was that the Indians originally crossed from Asia to Alaska about 12,000 years ago. During the passage of centuries, they extended southward to Manitoba, then eastward, eventually reaching Quebec, and thence the Atlantic coast.

Three separate tribes, Dr. Clarke said, broke off from the main body and moved southward. The Mi'kmaq settled northern New Brunswick and Nova Scotia, another band settled around the Penobscot and Kennebec, while a third, the Maliseets, came down the Temiscouata Valley and settled along the St. John River.

Peaceful relations existed between the Maliseets and the Mi'kmaq, he said, although their hunting grounds sometimes overlapped especially along the Mira-

chi watershed, and there was no record of the two tribes ever having been at war.

Dr. Clarke described the artifacts of the Maliseets as including the finest stone work of any of the northeastern Indians. Their spears and arrowheads, he said, were as well worked as those made from obsidian by the Aztecs and the Mayas.

Many people, Dr. Clarke went on, believed the Maliseets had a crude language because it was not written. As a matter of fact, they had a very extensive vocabulary. One eminent authority, Rev. Silas Rand, had said the Maliseet dialect was the most musical of all languages and as regular in its inflections as the Greek. The language, he said, was their own, and while they could understand the Mi'kmaq, they could not converse with the Penobscots or the Kennebecks.

THE GOVERNMENT OF CANADA

Lesson Five: THE LAW

Parliament at Ottawa the right to say what crime is and to decide upon the penalties.

Criminal law is enforced in every province under the law-making powers of the Parliament at Ottawa. There is a single criminal code for the whole of Canada, which means that there is no difference in the law from one province to another. What is a crime in Quebec is equally a crime in British Columbia. This stands in sharp contrast to the civil law, where each province is free to make its own rules.

But it is possible to be sentenced to a term of imprisonment under provincial law. The provinces, for example, control the sale of liquor. In each province there is a separate law and in each province there are penalties for breaking the law. This is true of all matters which the provinces control. No law has much usefulness unless there are sharp teeth in it.

Law is enforced, as in other countries, by higher and lower courts. The highest authority is the Supreme Court of Canada. In criminal cases there is no appeal beyond its decision. In civil matters it is still possible to appeal to the Judicial Committee of the Privy Council in London, although this will probably not continue much longer.

If you need legal advice in Quebec you consult an attorney. In other parts of Canada you see a solicitor. In Canada, the functions of barrister and solicitor are not divided as in Great Britain. A lawyer does both types of work.

The B.N.A. Act gives to the

Unearth 700-Year-Old Indian Fort

The remains of an Indian fort thrown up near Corunna, Ontario, about the time King John signed the Magna Charta, has been named a key site by Ontario archeologists currently investigating the prehistoric culture of this province.

Exact location of the site shrouded by a thicket on a farm within four miles of the village, is being kept secret at present to prevent curiosity-seekers looting and trampling it. But the existence of the site probably has been known since European pioneers first settled the district.

Proof Seen

As the first site of its kind to come under study in Canada, a provincial archeologist said it was important as long-sought proof of a link between inhabitants on both sides of the St. Clair River as far back as the 12th century.

The connection between what is termed the Ontario archeological area and the Michigan one is demonstrated by the fact the Corunna fort Indians left evidence they were using kinds of equipment common to Ontario inhabitants of the period as well as the different type in use by the people of what is now Michigan.

Said Earlier

One of the several recent archeological finds in Lambton County, expert opinion was the fort was much earlier than the carved-stone horse located by a district farmer some time ago and attributed to Indian workmanship.

Whether the present archeological party will return to the Corunna site for further work next year is undecided.

Built as a defensive position by a small band of Indians harassed by enemy attack during the stone-age wars of 700 years ago, the fort couldn't have been much use to them since they quickly abandoned it.

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VIE INDIENNE

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The Question Box**Nuns or Sister?**

Are nuns the same as sisters?

Nowadays people use the words "nuns" and "sisters" indiscriminately, but as a matter of strict law there is an important difference. Nuns are religious women who belong to a society that pronounces Solemn Vows, while Sisters belong to any community that takes simple vows.

Oftentimes, too, people say that a priest is a member of a certain Order when they actually mean he belongs to a Religious Congregation. In an Order the members pronounce Solemn Vows, and in all Congregations the members take Simple Vows.

Thus also a society may be "Pontifical" if approved by the Holy See in a special indult, or it may be "Diocesan" if it is under the special supervision of the local Bishop.

No Indians in Hell?

After Brother Carignano had completed his frescoes at St. Ignatius mission church, B.C., a half-century ago, Indians from the reservation came to view his work. When the Italian-born but professionally untrained artist arrived on the scene, he found the spectators in a state of glee.

Upon inquiry he learned the reason. They were not laughing at his work, oh no! They were just relieved to discover that in the hell shown at the bottom of the painting of St. Michael the Archangel, only white men were visible.

The following day the doors of the church were locked. A few strokes of the brush corrected the situation. On their next visit, the viewers learned that Indians, too, could be found in hell!

Father Renaud's Monthly Letter

Ottawa, January 4, 1957.



Dear boys and girls,

As you can see, I am now back in Ottawa, at the office, still talking about the schools visited. After Kuper Island, on December 8, I finally succeeded in reaching Christie School, on the West Coast of Vancouver Island. It is an old tumbling down sort of a building but full of wonderful people. I was sorry to leave after only three days. Incidentally, Christie topped every other school on the Reading Survey.

Going back to Vancouver, I visited with His Excellency Archbishop Duke and Indian Commissioner Arneil, was interviewed on television, then flew out to Kootenay Residential School at Cranbrook. The children were preparing their Christmas Concert. Their delivery on the stage is literally outstanding. From there, I took a bus to Brocket and arrived just in time to see the children leave for their Christmas holidays. They had been short of water for a week and could not stay any longer. I continued to St. Mary's School on Blood Reserve and spent the remaining two days with the many friends made last year.

I celebrated Christmas at my sister's place in Claresholm, Alta., then came back here. Thus ended a very interesting and eventful trip. It is good to be back but it will be long before I forget the pleasant days spent in the schools of British Columbia. I am glad to have brought back with me tape recordings from the different schools visited. I play them to every visitor to the office and enjoy them more each time. The songs from Lower Post, the Gregorian from Lejac and the chorals from Kamloops are particularly praised by every listener.

By the time this reaches you, I will be away from the office again, this time for my annual retreat. Please say a little prayer for me and I promise to keep on praying for you at every Mass.

Au revoir.

André Renaud, O.M.I.

LETTER TO THE EDITOR**DEPARTMENT OF CITIZENSHIP AND IMMIGRATION**

December 14, 1956.
Ottawa

Dear Sir:

It has been noted that the November issue of The Indian Missionary Record published an article concerning Betty Goulais, in which it is stated that, "through the generosity of North Bay and District people (she) is being given the opportunity for an education at an outstanding Toronto convent school." May I bring to your attention that this Department is contributing \$550.00 toward Betty's education this school year.

I am happy that your publication has given credit to the people of North Bay and District for their interest in Betty and for their contributions toward her future training. My only reason for this letter is to clarify any misconception which may exist, that this Department is not assuming a share of financial responsibility for a young lady of whom we are all justly proud.

Yours sincerely,

H. M. Jones,
Director.



THE DIRECTORS AND MEMBERS
of
THE CATHOLIC WOMEN'S LEAGUE
OF CANADA
extend to the
EDITOR AND READERS
of the
INDIAN RECORD

Sincere good wishes for a
Holy and Happy Christmas
and a Prosperous New Year

THE CHURCH'S STAND ON EDUCATION

Parents are responsible for the training of their children.

Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.

Teachers have their authority to teach by delegation from the parents.

The Church has the right to demand of the parents that their children be trained in religion and morality.

Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.

Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send their children to Catholic schools.

Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.

The State has a right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

(Refer to Canons 1113, 1372, 1373, 1374 and 1375.)



Spending a few moments before a Christmas Crib are two Ogalalla Sioux Indians, Ann Gildersleeve at right who attended Holy Rosary Mission School on the Pine Ridge Indian Reservation, South Dakota, graduated from Loretto Heights College, Denver, Colo., and who won \$25,000 on a TV program, "Name That Tune;" a first grader at Holy Rosary at left is Florence Black Tail Deer, who will have opportunity in the future thanks to the Marquette League for Indian Missions, 289 4th Ave., New York City. (NC)

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Says Hobbema Indians Will Receive Relief

The federal government will provide relief for any Indians forced off the Hobbema reserve, 55 miles south of Edmonton, as a result of a protest initiated by 10 members of the Samson band, Hon. George Prudham, minister of mines and technical surveys, said on his arrival from Ottawa recently.

"In the first place, the government is not forcing these 113 Indians off the reserve," said the minister. "The initiative was taken by a group of Indians themselves. If the Indians have to leave the reserve, they will be treated as human beings and will be given federal assistance. They will not be turned out in midwinter to starve, as some newspapers have suggested. In fact, federal government relief officials now are at the reserve."

The minister emphasized that if an appeal against a registrar's decision authorizing the expulsion is to be lodged, this must be done before Feb. 5 which is the "deadline."

"It is vital that the Indians get their appeal in without delay, if they desire to take that step," said the minister. "All that is necessary is for one of them to write to the department of Indian Affairs in Ottawa and the necessary machinery can be set up for the appeal to be heard by a district court judge. There is no appeal from the judge's decision."

Mr. Prudham said the Hobbema case is the last of a number across Canada, involving appeals by Indians against other Indians on the reserve retaining Indian rights after their ancestors had accepted scrip. The scrip, a land grant, was given with the understanding that any accepting it gave up treaty rights and would

be ineligible to live on the reserve.

Protest Upheld

Since the protest of members of the Samson group at Hobbema was upheld in a ruling by the registrar, the Indians facing expulsion were deprived of any incomes from oil rights and similar sources.

Mr. Prudham said that as soon as an appeal is entered, and until final action is taken, payments on these oil rights are restored.

The minister pointed out that from 1946 to 1948, the need of changes in the Indian Act and a clear definition of the term "Indian" was studied by a joint committee of the House of Commons and the senate. Two of the Alberta members were J. H. Blackmore (Social Credit, Lethbridge), and D. S. Harkness (Conservative, Calgary North). Senator A. Blais, formerly of Edmonton, was a representative from the senate.

Representatives of Indian tribes from across Canada were called in and expressed agreement with the changes in the act.

On Sept. 4, 1951, the new Indian Act was proclaimed. The act provided for posting of tribal membership lists on all reserves. There was provision for additions to the list on the authority of the band councils to cover any Indians who might have been missed in preparing the list for posting.

Under another provision, any group of 10 or more Indians could protest the inclusion of other Indians on the list. This action had to be taken within six months of the date of posting. It was during that period that the protest had been filed by some members of the Samson tribe on the Hobbema reserve, taking the ground that the ancestors of certain Indians comprising 20 families had accepted scrip in the early days.

This protest was investigated by a registrar who, after a lengthy period spent in searching records and studying information, upheld and protest, according to Mr. Prudham.

Rev. Henri Giroux Oblate Missionary 59 Years Dies At Age Of 87

MCLENNAN, Alta.—Most Rev. Henri Routhier, O.M.I., Vicar Apostolic of Grouard, officiated at the funeral Mass for Rev. Henri Giroux, O.M.I., dean of the Grouard missionaries, who died on Sunday, December 23.

Father Giroux died at the Hotel Dieu Hospital in White-law, at the age of 87. He entered the Oblate Order 66 years ago and was ordained to the priesthood six years later.

Fifty-nine years ago, he had been assigned to the Western missions and during that long period he had served among the Indians.

His burial took place in the cemetery at Girouxville, a town named in his honor as a tribute to his work as a pioneer missionary and colonizer.

The regular feature, "THE CANADIAN INDIAN — A SURVEY," will be resumed in our February issue; the move from Ottawa to Winnipeg has burdened your editor with so much extra work on a new project, that he has not been able to edit this column on time for the January issue.